THE INQUIRER

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TRUTH, LIBERTY, RELIGION

THE world's ills are decidedly not on the surface—not even the hydrogen bomb—they are buried deep in belief and lack of belief. Britain is a democracy, that is, a country in which government is "of the people, by the people, and for the people". Last autumn this people were divided on the moral issues of the Suez crisis. The crisis is over, yet few people, only an inner circle of a score or so, can possibly know what took place. It is thought good, and perhaps with good reason, that the people shall not know—yet. But who decides this, and why? And who among the people care? Journalists try to ferret out the truth, but the truth, the whole of it, is not likely to be found in that way. The British people are ignorant about the causes which divided the nation, and it is assumed that it is well that they should remain so. If it is well, then presumably there must be something to hide. And who decides that?

Truth and Conformity

According to reports the French nation have been bitterly divided about charges that torture has been systematically used in Algeria. A whole nation presumably cannot find out the truth. All the apparatus of freedom, a free press, a legislative assembly in which ministers can be charged or questioned, a Church with a declared passionate devotion to the truth and to humanity, are not sufficient apparently to find out without doubt what exactly has happened. Yet someone must know.

Last week in Cairo a Canadian diplomatist committed suicide. He had apparently been charged by a U.S.A. committee with being a Communist. Communist or not, the very stigma of the charge apparently broke a man to the point of committing suicide. Government of the people appears in this case to demand a social conformity nearer to that of a tribal community than a free society.

If all this takes place in communities where freedom is regarded as a passionate concern what of the totalitarian states? On any dispassionate judgment these have thrown up as terrible a set of judicial murderers, hailed as great men, as any tyrants that have blackened the fairly black pages of history.

What is to be done? Where is there a brave cause to serve? The answer is pretty clear, it is contained in a dull, unpopular word—truth.

A Free Press

We do not want the hydrogen bomb say the modern communities, but we desired to be lied to, and we believe in lies. A free press in this country, for instance, supposes that masses of the people are hardly literate and desire to receive their news and have their opinions formed by headlines and a few inches of print. Any story that is likely to come through in this manner is likely to be phoney. According to television critics the kind of entertainment demanded and given to millions is frequently near the moronic level. A well-known American writer has recently declared that he does not belong to the country depicted in the American magazine *Life*. He has the courage to say so, and assumes that others feel as he does. In every country there are at least a number of people who feel they do not belong to what is said and acted in their names.

Religion and the B.B.C.

The kind of religion that may be described as B.B.C. on the whole belongs to this series of events and popular demand. This religion is concerned, among others things, with wrong-doing. Yet it is doubtful if any B.B.C. preacher would ever dare say—or even think of saying—that what the majority of his listeners or viewers had read and seen that week was a disgrace to a civilization that more and more depends on truth for its existence. This does not come into the range of sin. It is easier, and nearer to social conformity, to condemn other things rather than this. It is easier, too, to speak in generalized terms of peace than to pierce to social standards that make peace difficult.

Next week Easter will be here. The religion that will be broadcasted, it is fair to say will, as much as any other popular medium add to the modern *malaise* described by Yeats as "The best have no convictions, while the worst are full of passionate intensity". The Christian festival and tragedy of Easter and the Crucifixion pierce to the depths of the human situation, yet this will be destroyed for many by the framework of knowledge in which they will be presented. There is little on the surface that can be done about it. It belongs to the crust of the sham. The presentation will be controlled by the formula that governs all B.B.C. broadcasting, that religious broadcasts should be within the "main stream of the Christian tradition". This seems reasonable enough. It receives whole-hearted Nonconformist assent. Yet three or four years before the birth of Sir Winston Churchill only an Anglican could teach in Oxford or Cambridge. It was well known then what was the main stream. It has been, more or less, swept away. It can be supposed that the current formula will be swept away sooner or later. Meanwhile, it provides the facade behind which the expected is spoken and the truth is smothered.

Outside the doors of Manchester College, Oxford, are carved the words "To Truth, Liberty and Religion", in that order. The order has occasionally caused a snigger among some who have passed by. But chickens are coming home to roost. In surprising quarters it is being realized that this is the precise order in which action of the spirit should be realized in contemporary affairs. That there can be a contrast between truth and what is declared to be liberty and religion.

COUNSELLING TOGETHER

(The following two articles are the second of four written by young ministers after meeting and consulting together. Two other articles appeared last week.)

RELIGION: ITS IMPLICATIONS AND APPLICATIONS

By John M. Quirk

(Minister: Pudsey and Wakefield).

JOHN HAYNES HOLMES has said that "Religion is a mysterious and mystic impulse working within us to make us greater than we are, and the world better than it is".

Religion is thus the awareness that man has of this impulse. It is synonymous with an awareness of perfection in all forms, of truth, of beauty, of goodness, of worth, of personality. It is synonymous with God, and is what I mean when I shall talk about God, and of God.

This awareness can only be measured and experienced in human relationships, and it is something which is felt; it is a feeling relationship. This awareness is something that is felt with a man's whole being. Therefore, the business of religion is to establish right relationships between men, between a man and himself, between a man and God. When a man is in a right relationship with himself, and with others, when he is completely aware of this "impulse which works within him" when this happens, then he is in communion with God, then he is in the presence of God.

Of course, most people are only dimly aware of this impulse; very often the impulse is shallow and warped, limited and distorted; very often men may deny its presence; deny the very occurrence of such an impulse. This, however, is no argument against the existence of such an impulse.

In this sense, all men are religious. Indeed, it is being religious in this sense which is a characteristic of humanity. Mankind is distinguished from other forms of life by its essential capability of being aware of God in this sense.

This position is contrary to that of traditional and orthodox religious leaders. They are concerned with man because they wish to give him something which he hasn't already got, e.g., religion. This position holds that all men have this impulse, they have to be made aware of it.

(As a minister then, I do not sell celestial insurance policies payable in the next world, I must be concerned with people now, to make them aware of this impulse within them, aware of those feelings for truth, beauty, worth, goodness, *which they possess.*)

A minister must work *not* to make the blind see, so much as make those who have eyes use them.

The Social Implications

Religion in the above sense must obviously be directed to the relations between men, as felt in the society in which they live. Our society already has a tradition and background of religious expression. This is Christianity in its broadest and shallowest form. In the past, the social tradition of Christianity has striven to express religion as defined above. It has striven to make men greater than they are and the world better than it is.

However, traditional Christianity, in this striving, has made one serious mistake. It has been concerned too much with a material expression of the second great commandment of Jesus. This concern was, and is very necessary, but it has gradually overshadowed the real implication of religion.

In other words, it was the Christian tradition which brought about the welfare state; to love one's neighbour was translated to mean that he must receive an old age pension, he must receive sickness benefit, he must have the right to strike, he must be allowed to work shorter hours and receive better pay.

Jesus said, "love your neighbour"—does this only mean that he must be well fed? Of course not.

Indeed, the easing of material wants in society, while very necessary, only makes more glaring the crying need which exists in society, for men to be made aware of this impulse, to achieve a right relationship themselves, with others, and with God.

Our Specific Contribution

This field is wide open for Unitarians, the field that Jesus was so concerned with, the field that has been neglected and ignored. The sphere of action that mental therapies of all kinds are trying to define, but which must be religiously defined, for it is a religious problem.

This awareness of a mysterious impulse, the achievement of a right relationship with self, others, and God, this is something within each individual, which has to be sought for by that individual, and as Jesus stressed, it must be sought for first, "seek ye first the kingdom of God".

It is plain that men and women to-day are baffled, perplexed, worried and distraught. Whatever amenities they may enjoy, however much wealth they may amass; their happiness, satisfaction, their spiritual peace;—these things are not necessarily increased in the slightest.

We alone among the religious advocates in society, as Unitarians with a true background of a seeking faith, a spirit of free enquiry, have the religious make up necessary to deal with the problem. By the very nature of our movement we are most suited to speak to people from their own experience, to draw our insight from our own environment.

There must be a complete reorientation of the work of the churches, and of the ministry in particular. Mental therapists, medical practitioners, psychologists, probation officers, all receive training which is directed specifically towards fitting them for their work.

At present, what does the Unitarian minister flung out into active work have behind him? Upon what can he draw for guidance when a man tells him his marriage is "washed up?" What gives him the knowledge required to deal with the problem of a respectable housewife prone to shoplifting? What has he been taught that will help him to assist an elderly unwanted spinster to recapture her lost faith? At the moment he has a detailed knowledge of four biblical books, and a halting ability to speak Greek.

The time is at hand when men must solve the problem of their relationships with themselves, with others, and with God.

In the past Unitarians have led the way—I wonder—shall we do so now?

(Further copies of this and last week's issue may be had by sending to "The Inquirer," 14 Gordon Square, London, W.C.1.)

RELIGION: AND THE CONTEMPORARY SITUATION

By Geoffrey W. Petts
(Minister : Colne).

SOMETHING has to be said in this article about the nature of religion, its social implications, and about the specific contribution of Unitarianism to-day, from the viewpoint of a young minister. The order received is to write simply and candidly. So be it.

About religion. To invent yet another definition would be ludicrous, if not impertinent. To knock out a few misconceptions might better serve the purpose. With no apologies for the negative approach, or for stating (to some) the obvious, religion is *not* to be identified with an institutional church, its doctrines, rituals, practices; nor with a certain, personal way of life or system of belief, whether within the Christian, Buddhist, Islamic or any other tradition. These are *expressions* of religion, not religion itself.

Religion is something more. It springs from the innermost being of man. All men are religious, but not all men are aware of it. There are degrees of awareness. That is the business of the Church—in our society anyway—to make people spiritually aware; to establish their relationship with themselves, the world and everything in it on the best and highest footing, according to the mind of God as it has been and is being revealed.

The religious impulse—for want of a better phrase—is, however, independent of institutional religion for its awakening. Many great souls belong to no church or chapel. But most of us must needs have the company of fellow travellers. There are few successful hermits. Hence the need for a Church.

Faith Without Works is Dead

Since religion is concerned with man's relationship with the world and everything in it, it must have social implications. The religion of Christianity—our religion by environment, whether we like it or not—has much to say about this. It demands that a conscious attitude of love be displayed towards all men and women, not in words alone, but in actions: something yet to be realized by the majority of Christ's followers.

Previously, mind and hand have been much occupied with the material welfare of society. To-day, in our country at least, this is largely taken care of by the State, as it should be. What remains? Plenty. The challenge now more than ever is the mind and spirit of men and women. Their stomachs are full; their minds by comparison are empty; their spirits by comparison are impoverished. All around there is wastage of life—time, aimlessness, unhappiness, false values, an awful emptiness in millions of lives. Meanwhile, organized religion has succumbed to a creeping paralysis. It goes on talking about what should be done; it litters the world with its literature or idealism, but, as George Eliot said: "Ideas are poor things until they become incarnate!"

What is needed in the world to-day is not a new definition of religion, but a new realization of it. Religion must speak to people on every facet of birth, life and death; bring meaning and purpose to men's lives, or more accurately, show that life *has* meaning and purpose. Social implications enough here for any with an eye to see and a will to work.

The Faith of the Future?

Unitarianism could be in the van of such an effort. It has much to offer. Not yet by a long way has it finished with the duty of teaching the religion of Jesus. Christianity "ceased to be an adventure in living when it became the docile acceptance of intellectual and traditional formulae". People are ignorant of the real Jesus. They are misled, confounded, reduced to indifference or parrot-like obedience by the edited versions of Jesus' religion. Once men of our faith died for "the religion of Jesus": now, alas, they cannot even live for it.

By virtue of its emphasis on the use of reason and experience; by its adherence to the principles of freedom and tolerance; by its general attitude towards religion as such, Unitarianism has the means of re-vitalizing Christianity. It can talk in terms which modern man is able to understand. And even if it finds sometimes that, as Goethe wrote, "the highest cannot be spoken of", at least the highest can be acted.

Some of us, we all know, have not only dispensed with the Christian tradition as far as possible, but are anxious that the rest of the Movement should avoid emphasis upon it. An answer to this might well be that if Unitarianism were to achieve nothing else but a wide diffusion of the *true* Christian spirit, it would have done a great work. And in doing it, our Movement would of necessity be brought into direct contact with every sphere of life—political, economic and social. It would have to speak with some force and determination on the problems of the day, from mental illness and personal misery, to racial prejudice, war, hatred, despotism and the like.

Unitarianism could do it. It has the background, the knowledge, the right approach to make a unique contribution to the spiritual welfare of contemporary man. Could do it, mark you, not is doing it. Before any significant contribution is forthcoming, Unitarianism will have to put its own house in order throughout. It is suffering at present from a species of locomotor ataxy: the limbs and body are working without reference to the spirit. And without the controlling, impelling influence of the spirit, all is vanity.

"It remains to be seen", said Dean Inge thirty or more years ago, "whether civilization is to be mended, or must be ended . . . the time seems ripe for a new birth of religion and spiritual life which may remould society as no less potent force would have the strength to do". If the time seemed ripe when these words were written, it is over-ripe by now.

Is our faith to go the way of so many others, or are we sufficiently interested—yes, interested—to raise it from the sick-bed and enthuse it with such a spirit as will call all men unto it? That, too, remains to be seen.

LIFE, DEATH AND IMMORTALITY

By E. Shirvell Price

FOR some of us the approach of Easter means the possibility of experiencing once again a rekindled faith in the triumph of life over death, of good over evil, of love over hatred.

To follow the story of Jesus from Palm Sunday, through to Gethsemane and on to Galgotha, with sympathy and imagination, is a deeply harrowing experience. But unless we are prepared to do this at least, we know that, whatever be our personal faith in immortality, there will be no resurrection of our spirits on Easter morning, no confirmation of our deepest insights, and no soul-stirring Allelujahs for us. Unless we are prepared to experience the chastening we cannot expect to receive great good.

Some there are who stand outside the story, interested only in what the church has made of it. They seize on the recorded fact of the empty tomb, recall the orthodox faith in the resurrection of the body, judge it to be all nonsense and, refusing to base their faith on any supposed miraculous event, dismiss the Passion and the Resurrection from their minds.

The only sort of sermon on Easter Morning which they will accept is likely to be one which evades the whole question of man's lot in the light of his eternal destiny—a sermon which "babbles o' green fields" and the resurrection of nature.

Far better that we refuse to celebrate Easter at all than that we travesty, by our evasions, this high occasion for comforting ourselves with the mysteries of life and death, and the soul's pilgrimage to eternity.

The Resurrection

We may well find belief in a physical resurrection an impossible stumbling-block but we should make sure that this is what the early Christians believed before we dismiss it. Actually, of course, it was not, as we shall presently see. We should also ask ourselves what the disciples were trying to say and why the belief in the risen body of Jesus had such overwhelming significance for them.

Even the traditional re-affirmation of the soul's immortality is almost completely beside the point on an Easter morning. For if all souls are immortal, the immortality of Jesus could surely be taken for granted. And if Jesus and his disciples held such a faith in immortality as we assume they did, what did the body matter? And why was the empty tomb and the recorded appearances of Jesus taken by them as the most stupendous of events? It may begin to dawn upon us that we have hardly begun to understand them and that perhaps they didn't believe in our sort of immortality at all.

There can be little doubt that, if we asked the average professing Christian—Catholic, Protestant or Unitarian—what he conceived to be the New Testament teaching concerning the fate of man after death, we would get the answer: "The immortality of the soul". And that would be his answer whether he himself believed in immortality or not.

Soul and Body

But this common belief that the New Testament teaches immortality, as generally understood, is just not so. What the New Testament teaches in the Resurrection of Soul and Body through Jesus Christ, which is something very different and in many important points irreconcilable with a general belief in immortality of the soul.

In seeking to understand what early Christians believed, we might well ask ourselves where our ideas of personal immortality come from, if they don't come from the Bible?

The immortality of the soul after the death of the body is neither a Christian nor a Hebrew conception. It is Greek, and is embodied at its best in the person of Socrates. It is expounded by Plato with great dignity and beauty in his *Phædo*. Immortality of the soul is rooted in a belief that the soul is good and the body is evil, and that even the beauties of nature and the human form are beautiful only when the spirit shines through them.

To the Greeks a man's body is the soul's prison-house—not as Paul would have it, "a temple of the Holy Spirit". For Socrates, Death is to be embraced as the great Friend who is coming to release his soul from prison. This is a noble and sublime faith, but it is not Christianity. It is far removed from the faith of Jesus himself, of Paul and the early Christian Church. For them God was the God of life, the Creator of all things, including the body, which was the outward form which the spirit or soul took. The acts of creation and incarnation are meaningless unless the form is also divine. A naked soul or a disembodied spirit had no reality—no existence—no life—to the Hebrew and Christian mind. Therefore Death could never be the Friend—he was the Enemy—the Great Enemy—the Last Enemy of God and Man, which must be destroyed. And to the disciples it was Jesus who had destroyed death, or rather, that God had destroyed death and the power of death by raising Jesus with a new spiritual body, making possible for the first time real personal immortality. Read now with greater understanding Paul's teaching in I Corinthians 15, vv. 12-58.

You may not believe, but at least you may begin to understand what that Christian faith meant to those who did.

National Unitarian Fellowship

The Annual Meeting will be held at Friend's Meeting House, Birmingham, on Tuesday, April 23, at 4.30 p.m. The Chair will be taken by our new President, Miss Catherine T. Herford. The Speaker will be Rev. Arthur Peacock, and his subject "World Religions: Their Changing Pattern".

AN URGENT PLEA

Supplementary Statement by a Small Group of Laymen

IN an article published some months ago under the above heading, we sought, after tracing in very brief outline some aspects of our denominational history, past and present, to urge those in authority in our denomination to appoint a Standing Joint Commission of Ministers and Laymen, to meet the need for a more positive statement of our faith and to explore the manifold opportunities which, if we have but courage, insight and adaptability, the future could have in store for us.

It will be recalled we advocated that in giving our message and mission, as a denomination, a more positive content in harmony with modern knowledge, lies our surest means, not only to revitalize our own ranks, but also to attract some proportion of the multitude who to-day are outside any Church affiliation.

Since the publication of our original statement, we feel that the correspondence and other columns of *The Inquirer* have demonstrated afresh the urgency of the need to which we then drew attention.

Week by week we are moved by the power behind many of the thoughts in the columns of *The Inquirer*, which nonthe-less end nowhere in co-ordinated application to the need in which we all recognize our denomination—and indeed religion in general—stands to-day.

If we may use a somewhat mechanical analogy, the powerful thought on spiritual subjects which pulsates through *The Inquirer* week by week, like steam, evaporates into thin air, ineffective and powerless to produce positive results. Like steam, the power behind these thoughts needs to be harnessed and applied to specific purposes if it is to have an effective influence upon the work of our denomination, and that of our denomination upon the community at large. Has not the time come when we should face this problem squarely,

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FOR YOUR DIARY

THE ANNUAL MEETING
of the
BRITISH & FOREIGN
BIBLE SOCIETY
will be held in the
CENTRAL HALL - WESTMINSTER
ON WEDNESDAY, MAY 1st, 1957, at 11.0 a.m.

- *The Rev. Dr. Norman J. Cockburn* will give a report on the year's work.

ADDRESSES WILL BE GIVEN BY

- *Dr. Martin Niemoller*—President of the Church of Hesse and Nassau.
- *The Rev. W. J. Bradnock, M.A.*—Bible Society Secretary for Translations (recently returned from an extensive tour of East and West Africa).

Chairman: *The Rev. Kenneth L. Parry, B.Sc.*, of the Free Church Federal Council.

Tickets for this Meeting can be obtained from

The Home Department
THE BRITISH AND FOREIGN BIBLE SOCIETY
146, Queen Victoria Street, London, E.C.4

and in the interests of all concerned, take effective steps for the statement of our faith in terms appropriate to the modern need?

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To this end we suggest the appointment of a "Standing Joint Commission on Belief and Practice". The Commission's main task would obviously be to find as clear and well-defined an answer to the question, "What do Unitarians Believe?" This, we appreciate, will be no easy task, but how urgently necessary it has become if we are to put a distinctive backbone into our denominational body. We do not contemplate that such a Commission would be able to produce unanimous reports; in the field in which they are operating, unanimity in the views of its members could hardly be expected. One would hope, however, that the Commission would be able to provide a series of challenging and provocative statements of our faith, even though they would know that such statements could not command the whole-hearted support of our movement. Such surely is the path of progress.

We take it that, as a denomination, whilst disagreeing with most of the dogmatic and theological constructions which obtain in more orthodox quarters about Jesus, we believe profoundly that the most satisfying integration of life, both for the individual and for our modern society, lies in putting into practice the principles and precepts which He taught. In an age which, through its scientific achievements, is heavily biased in favour of materialistic values and attainments, there appears to us to be both an urgent need and a remarkable opportunity for a redefinition in modern terms of what the teachings of Jesus mean for the civilization in which we live to-day.

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Once such a Commission as we have in mind is set up, it is pertinent to ask what is to be done with the fruits of their labours. Are their reports, their challenging, provocative statements to be pigeon-holed for future reference? Surely no. We would like to see them given as wide publicity as may be available. We would like to see them transmitted to our churches for trial, comment and discussion, and then referred back to the Commission to form the basis of future initiative.

We would like to draw an analogy from the realm of business. Any business organization which had as many branches as we have congregations, would undoubtedly make it one of its first principles to ensure that method and organization which had been productive of results in any one branch, would be regularly and systematically conveyed to all others, and we suggest that there is within our denomination in our various congregations, a great variety of effective means and methods of communicating our faith in Sunday School, Discussion Group and the various other organizations which come under the heading of Church Activities, which might well be copied by other congregations were they but known.

This field could be one of invaluable exploration by the Standing Joint Commission, and their findings sifted and suitably condensed for circulation to our various congregations with very fruitful results.

In conclusion we suggest that beneath the surface of apparent stagnation in the organized religions of our day, there is a surging undercurrent of human need, which would readily respond to a new growing point in the tree of present-day religious thought, and that none better than our own denomination is fitted to respond to this challenge. We therefore renew our urgent plea for the setting up of Standing Joint Commission to pursue this end.

Thanks

Mrs. Isabel Holt wishes to thank the friends who have sent affectionate letters and appreciations of the late Rev. Raymond V. Holt and is sorry she is unable to reply to them at present.

Barleycrofts, Great Hucklow, Buxton.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Strikes and Stipends

SIR,—I should be more impressed by this talk about strikes, in your correspondence columns, "fundamental right of every worker" and so on, had I not noticed on the back page a resolution to be put to the annual meetings, about ministers' stipends. To quote—"that the present minimum stipends be increased from £375 to £420". So presumably some stipends begin at £375, a good deal less than many shorthand typists are offered.

I should be interested to know what the reactions of your correspondents would be, if all ministers and clergymen went on strike and were deadly earnest about it. Or perhaps the "womenfolk" whom Mr. Rutt so eloquently extols could lead the fight for "fair shares" for everybody?

Without any figures at my disposal I would hazard a guess that there are few manual workers with so low a minimum in this country. But what the minister "produces" does not appear in the shop window, so perhaps he is not entitled to fair shares. Working "overtime" is considered—by people who would fight for the last penny on behalf of other workers—to be merely "Christian duty" on the part of a minister. He cannot surely be interested in the value of the pound which has depreciated so drastically in recent years!

But perhaps this subject is entirely taboo?—Yours,

Abergele *E. M. Roberts.*

Glasgow: At a special service on Sunday, March 24, attended by a full congregation, which included representatives of the other Scottish churches, the Rev. Jesse Cavileer, of Cleveland, Ohio, was installed as minister of the Glasgow Unitarian Church. The Rev. A. E. Potts, minister of the Dundee Church, gave the charge to the congregation, and the Rev. W. B. Tavener, minister of the Edinburgh Church, after reading a goodwill message from Mr. Cavileer's late church in Cleveland, gave the charge to the minister. In response Mr. Cavileer pledged himself:

"Sir, I present myself here as minister: to speak the truth without fear or favour in the spirit of love, to learn as well as to teach, to listen as well as to speak, to follow as well as to lead, and to join with you in the study and practice of truth; to be minister of a reasonable and practical religion to this congregation, to this community, and to the greater community of mankind."

On behalf of the congregation, Mr. Malcolm Stark, Chairman of the Committee of Management, officially installed Mr. Cavileer as minister.

DE AMICIS AMATIS

(Before daybreak on May Morning, the Rev. and Mrs. R. V. Holt, kept open house for friends at 28 Holywell, Oxford, before the singing of the May Day Hymn.)

So dark that morning, when we gathered where
Our host forestalled the light with smiles for them
Who, bound for Magdalen and the May Day Hymn,
Cared for the proffered cup of friendship there.
Yet were we fearful of the inclement air
Because we loved so much the lily-stem
Of Magdalen, petalling down its five-leafed whim
of song, before the dance in street and square.

Yet when we saw our kindly host retire
To scan the day, and caught his hopeful glances,
We were assured of bird and bell and choir
And wishéd sunlight on our morris dances.
And though he goes again and earth seems dim
Bird, bell and choir will sing with joy for him!

J. Martin Hall.

The

HIBBERT JOURNAL

A Quarterly Review of
Religion, Theology and Philosophy
Edited by L. A. GARRARD, B.D., M.A.

Contents for April, 1957, include

The Messianic Secret in Mark THE REV. DR. VINCENT TAYLOR
Lines of Approach to a Trinitarian Ontology PRINCIPAL J. E. DAVEY
Philosophical Implications of Logical Analysis J. P. MCKINNEY
Revelation, Natural Theology and Comparative Religion DR. J. ZWI WERBLOWSKY
Varieties of Reincarnation THE REV. DR. E. G. PARRINDER
The Diversity of New Testament Christology THE EDITOR

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North and East Lancs. Unitarian Mission

The 97th Annual Meeting was held at Leigh Unitarian Church on Saturday, March 23. The proceedings commenced with a Service which was conducted by the Rev. Gordon Beverley of Park Lane Chapel. The Preacher was the Rev. E. Basil Short, of Newchurch. Basing his discourse on the passage from the Wisdom of Solomon that they that use Wisdom become the friends of God, the preacher dwelt on the implications of such friendship. Though it is by wisdom that we become friends of God yet such friendship implied service to the humblest of God's children. Our mission was to those who had lost faith not only in God but in man. In fact, the larger questions that people worried about at the moment concerned Man and not God. They wanted to know where they were going, and whether the good life means anything. Our mission was to those who were ceasing to care. As a movement we should become effective again when we realized where the need lies.

After the service there was a short business meeting when officers were appointed and resolutions of thanks passed. The speaker at the evening meeting was Mr. C. H. Pollard, President of the General Assembly, who conveyed the Assembly's greetings. The Chairman was Mr. Vincent Grundy, Chairman of the Leigh congregation. Mr. Pollard gave an encouraging address, speaking of his experiences during his year of office and of his own faith and conviction in the worthwhileness of our movement. Opportunity was taken to ask him about the Simplex Envelope system which he expounded with great clarity. During the meeting the Chairman of the Mission (Rev. Benjamin Gill) presented the retiring Secretary (Rev. J. W. Maw) with a cheque subscribed by the Churches in the Mission area in recognition of his long and valuable services to the Mission. Much regret was expressed that he was leaving Lancashire and good wishes were extended to him in his future ministry at Cullompton. The meetings were well attended and enjoyed by all present.

Miscellaneous

ACCOMMODATION: Widow of professional man would take elderly person (not invalid) or convalescent during May, June, July. Terms 4½/5 guineas per week. Holiday-makers considered also. Outskirts of town with country views. Mrs. Tomlinson, 134 Fairfield Park Road, Bath. Tel.: 61088.

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THE LINDSEY PRESS
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THE INQUIRER

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The Rev. Tom Brett Davies

Tom Brett Davies died on Saturday, March 23, at Cookridge Hospital, Leeds, at the age of 62. He was Yorkshire born and bred, and it was to Yorkshire that he returned for his life's ministry after seven years preparation at the Pioneer Preachers' Hostel and Manchester College, Oxford.

In the annals of Free Religion his name will not figure amongst the leaders but there was a high heroic quality about his patient labours for true religion. To those who knew the inner story of his desperate struggle against advancing blindness over 23 years of devoted ministry at Pudsey and the added care as District Minister, his life may well seem to have more than a tinge of the tragic. His last five years at York and Malton and the predicament of his last painful illness give point to this. But at a deeper level of insight it is not tragedy that we find here, but epic. His life was not shadowed even on the human plane. There was a radiance in him that has left a glow in the hearts of all those who accepted his ministry and knew his friendship. There was also, in the last pain-wracked months a heart-warming gesture from the tiny congregation at Whitby—an act of faith, hope and charity whose grace redeemed for him so much of what had gone before. He died as Minister-elect of the Flowergate Old Chapel, Whitby.

His wife, Helen and his son, Martin, must know that to his brother ministers as well as the lay-folk who loved him, his memory will be cherished as one of glorious fellowship. Because he bore his cross willingly, it bore him, and others with him. He was a truly happy and lowly soul, purged to pure gold in the fire of adversity.

The Rev. Frank A. Bullock conducted the funeral service at Mill Hill Chapel, Leeds, on March 27, prior to cremation at Lawnswood. One of the readings was the Canticle beloved of old students of M.C.O., a fitting preface to the tribute which was made.

> "*O draw me from out the great waters: lead me to the rock*
> *that is higher than I.*
> *There shall my soul return unto her rest: I shall come to*
> *the haven where I would be*".

E.S.P.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 14, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. Sydney Herbert
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. W. L. Naylor
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. F. Hankinson
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (April 21st), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Miss Phyllis Haigh
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Supply
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde, 2.45, Rev. S. H. Knight
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. Derek Smith
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss C. T. Hereford
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickens
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. Jeremy Goring
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wightman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Gloucester, Barton Street, 3, Mr. Derek Smith
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Towers
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, No Service
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. J. S. Fathers
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. H. Bowden
London, Brixton, Effra Road, 11, Rev. F. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne (also 6.30 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. John Wilson
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Tregoning
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gowland
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mee
London, Highgate Hill Unitarian Church, 11, Mr. G. J. Perry
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. G. J. Perry
London, Mansford Street Church, Bethnal Green, 6.30, Dr. Dorothy Tarrant
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. John Kielty
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newburn Road, 6.30, Miss L. M. Horwood
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. G. Mason
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield (April 21st), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. Dore
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Mr. Colin B. Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth, 3, Rev. A. L. Fisher
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. Lawrence Redfern
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 6.30, Rev. N. C. Reed
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. Tharp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
Southampton, Church of The Saviour, London Road, 6.30, Rev. W. T. Evans
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 10.45, Rev. T. J. Jones, 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Supply, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kimber
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eastwood
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Rev. T. J. Jones
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mr. H. Mathews
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Steer
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Minister. Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. Warren, Tel. 41-222

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Friends' Meeting House - Birmingham

(except where otherwise stated)

Birmingham :—

Tuesday, April 23rd to Friday, April 26th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 23

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
4.00 p.m. INFORMAL RECEPTION.
4.30 p.m. NATIONAL UNITARIAN FELLOWSHIP ANNUAL MEETING.
7.30 p.m. ANNIVERSARY SERVICE (Church of the Messiah).
Preacher : REV. A. W. VALLANCE, B.A.

WEDNESDAY, APRIL 24

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
4.30 p.m. PEACE FELLOWSHIP ANNUAL MEETING.
5.30 p.m. TEMPERANCE ASSOCIATION ANNUAL MEETING.
7.30 p.m. EVENING MEETING : "What I Expect of the Church".
Chairman : REV. GORDON L. STUART.
Speakers : REV. H. LISMER SHORT, M.A.
MRS. A. HOWARTH.
MR. R. G. NEEDHAM, B.Sc.

THURSDAY, APRIL 25

9.45 a.m. COMMUNION SERVICE (Church of the Messiah).
Conducted by : REV. G. KEREKI.
11.15 a.m. ESSEX HALL LECTURE.
"The Religion of Nature."
PROFESSOR BASIL WILLEY, M.A., King Edward VII Professor of English Literature at Cambridge.
2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union, and Ministers' Meeting).
4.30 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. F. B. DE JONGE (British Council of Churches).
"Inter Church Aid and Refugee Service."
5.30 p.m. HISTORICAL SOCIETY ANNUAL MEETING.
7.30 p.m. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF BIRMINGHAM (Aston Hall).
(For Ministers and Delegates only).

FRIDAY, APRIL 26

10.00 a.m. CONFERENCE.
"Presentation of our Faith to the World"
Chairman : REV. E. D. DAVIES.
Speakers : REV. KEITH TREACHER.
DR. JEREMY GORING.
Discussion.
12 noon CLOSING ADDRESS : "THESE THINGS".
REV. P. C. WHITEMAN, B.A.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary, 15 Gordon Square, London, W.C.1, in writing with the name of the Seconder.

13. COUNCIL RESOLUTION

COPENHAGEN UNITARIAN CHURCH: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches places on record its congratulations to the Copenhagen Unitarian Congregation for its stalwart maintenance of the Liberal Religious witness in Denmark for over forty-five years. It offers its warmest greetings of fellowship to the minister, Pastor T. Kierkegaard, and asks him to take back to his people the sincere good wishes of this Annual Meeting for their future."

Pastor T. Kierkegaard will reply.

14. COUNCIL RESOLUTION

MINIMUM STIPENDS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches recommends that the present minimum stipends be increased from £375 to £420 and from £450 to £500 per annum. In each case the new stipends to be in addition to the emoluments and allowances agreed upon in 1954."

15. COUNCIL RESOLUTION

CIVIL AND RELIGIOUS LIBERTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches mindful of the struggles of our forefathers in the faith, and seeking to uphold the fundamental principle of divine worship and human brotherhood, reaffirms its unwavering conviction that all social advance, national and international, should be of such a character as to safeguard and extend civil and religious liberty the world over."

16. SOUTH EAST WALES UNITARIAN SOCIETY AND SWANSEA UNITARIAN CHURCH, RESOLUTIONS

ATOM AND HYDROGEN BOMBS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches without expressing any opinion on the wisdom or otherwise of retaining Atom and Hydrogen Bombs in its possession, or of threatening their use under certain circumstances, urges H.M. Government to restrain from any further explosions with these weapons, in view of the consequent risk of grave peril to the health and sanity of future generations of humanity on earth."

17. INTEGRATION OF EUROPE

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches wishes to place on record its satisfaction that the majority of the members of all three political parties favour the participation of Great Britain in the increasing integration of Europe; and, as a first step towards the financial, economic and political federation of Britain, France, Western Germany and the Low Countries, urges H.M. Government to participate in the plan for the annual 10 per cent reduction of tariffs, with a view to their abolition in ten years."

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1, 1957, and must be on a form obtained from the Secretary, HERBERT GIBBON, 46 Ladbroke Square, London, W.11.

Leonard Chamberlain's Trust

The Trustees offer a scholarship of £75, tenable for up to three years, subject to satisfactory progress (which may be extended for one year in special circumstances) at Manchester College, Oxford, or the Unitarian College, Manchester. Candidates must declare in writing their intention to enter the Protestant Dissenting Ministry.

Applications should be forwarded before May 31, 1957, to C. B. Holmes, 1 Parliament Street, Hull, Yorkshire, Secretary to the Trustees.

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